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social sciences; lastly, the relation of theoretical to practical problems. The French authors considered are Lebon, Tarde, Durkheim, Bernés, and Lacombe.

M. Bouglé attempts to balance peacefully between all these different methods, but the position he occupies is probably more noticeable for its eclectic harmony in presentation than it would be for efficiency in practice.

A. F. BENTLEY.

Heredity and Christian Problems. By AMORLY H. BRADFORD.
New York: Macmillan & Co., 1895. Pp. xii + 281.

THE course of thought traverses biological teaching in respect to heredity and environment, in five chapters; and then doctrinal and practical problems of religion in the remaining part of the discussion. Of the first part Professor H. H. Donaldson writes: "The author has, in my opinion, chosen good guides and used them wisely, giving a very just balance to opposing views." A general statement of points on which biologists are agreed is made and the controversy between Weismann and his critics is presented.

This leads to a discussion of the psychological and metaphysical doctrines of the will, in which the claim of determinism to be a finality is disputed. Of course this controversy is not likely to be settled at once.

Practical applications of the biological doctrines are made in respect to the home. Assuming that his readers accept the Christian sense of duty, he lays upon the conscience the obligation of caution and self-control in respect to unfit marriages, and the perpetuation of a stock in which disease and weakness are inherent. Education must recognize heredity and environment. "I emphasize the fact that each child is at first a combination of streams of tendency from past generations, with a mysterious element of personality developing in course of time, to which appeal can be made."

The religious life must deal with pauperism and crime. The suggestions made here are sensible and just, though not new nor exhaustive. Their merit lies in showing just where the blind impulses generated by religious fervor come in contact with physical and economic forces, and the direction benevolence must take if it become beneficence. The author deals with the idea that character makes conditions by showing that the regeneration of character is itself effected by shifting the envi-

ronment and the heredity. Certainly the change of comparisons and of ideas is part of the improvement of environment, but it is not all. When large families are compelled by economic conditions and by defective police measures to herd in one-room dwellings, illegitimate births, prostitution and drunkenness are matters of course, even if there were a mission hall in every flat. This volume will help to hold the balance between the extreme notions which are simply fragments of one truth.

The author seeks to show to those who underestimate the social energy of religion and the power of individual choice that the "social mind" or "consciousness of kind" is emptied of its choicest contents when the divine element is denied and freedom of will is questioned. On the other hand he urges those who depend entirely on temperances pledges and individual acceptance of religious beliefs to revise their notions of the significance of heredity and environment. Thomas Chalmers, early in the century, sought to bring economists and theologians to exchange ideas, so that both might be more amply equipped for social service. Dr. Bradford now asks biologists and religious reformers and evangelists to enrich each other by spiritual commerce.

The book will not be acceptable to those who think of the divine life as nothing or unknowable; and it will give as great offense to those whose religious beliefs have petrified in verbal formulas. But it will prove helpful and inspiring to that large class of persons who are free to take and use all forces that make for human welfare, and also wish to be freed from traditional misconceptions which have become entangled with the essentials of the higher life. C. R. HENDERSON.

Moral Evolution. By GEORGE HARRIS, Professor in Andover Theological Seminary. Boston and New York: Houghton, Mifflin & Co., 1896. Pp. 446.

IT is not easy, after Aristotle, to add a new principle to ethical discussion, but it is always in order to translate the ancient oracles into current phrase and interpret them in relation to contemporary problems. The preface makes this claim: "The distinctiveness of the book, if it has any, is the recovery of self from the mistaken neglect into which it has fallen at the hands of many philosophers, to its proper value." The evolutionary conception of history is made the